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*15th Nov. 1818.*  
OBSERVATIONS

*Prof. Ebeling*

ON THE

*Education of Children;*

AND

HINTS TO YOUNG PEOPLE

ON

THE DUTIES OF CIVIL LIFE.

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BY JAMES MOTT.

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## *Observations on Education.*

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THE object of the following compilation (for such it principally is,) is to convey in a concise manner, some ideas on the interesting subject of education : particularly to such as have not had the opportunity of reading larger works ; nor, perhaps, some of them gained much instruction from the mode in which themselves were educated ; and therefore, though desirous of discharging their duty to the advantage of their offspring, yet find themselves at a loss how to do it. These probably will stand open at least to examine what is said. And in reading, it is hoped will make the necessary allowance for repetitions, as they could not well be avoided in making a selection from different authors.

Great, and very important is the charge of educating children. The lively sensibility of fond parents, whilst it awakens many fears of failure on their part, will also animate them to encounter difficulties. They will scrutinize their own conduct, disposition and opinions, in order to establish their own precepts. To do which, strict self-government is necessary ; as every deviation from reason and justice, has a tendency to injure the temper, and weaken the integrity of the objects of their solicitude. If the child see the parent in a passion, it will naturally indulge in the like disposition. And so with respect to every other deviation from rectitude of conduct.

Reason and the nature of things, show the necessity of early restraint, as well as culture. To effect this, and to gain a proper ascendancy over children, it is necessary carefully to avoid improper indulgence on one hand, and debasing severity on the other.

When a child is capable of being reasoned with, it ought certainly to be treated as a rational creature. But there is a time when habits of obedience may be formed, before the understanding is sufficiently enlarged to be influenced by reasoning. The first inclination a child discovers, is the gratification of will. The first business therefore of education is its subjection. And this may be often done earlier than most parents are aware of. An infant will reach out its hand to take something improper for it to have ; if its hand is then withheld, and the countenance and expression of the parent refuse the indulgence, unmoved by its cries or struggles, it will soon learn to yield. And by uniformly experiencing similar treatment, whenever its wishes ought not to be gratified, submission will become familiar and easy. And as children advance

in age, parents, by an easy mode of conversing with them, and adapting their language to age and capacity, acquire almost unbounded influence over them. Some of the most impressive lessons children receive, are conveyed in this simple mode of instruction. And if parents were careful to cultivate the young mind from the first dawn of reason ; watching every opportunity of communicating instruction ; instilling correct ideas, and always careful that example corresponded with precept ; at the same time seeking a divine blessing on their humble endeavours ; we may safely believe, they would rarely be disappointed in having their children grow up around them, all that they could reasonably desire. How exquisite must be the delight in reflecting, that our patient superintendence has prevented errors in our offspring, which would have endangered the virtue and felicity of their whole existence.

To obtain over children an ascendancy which imprints respect, and prepares obedience, is of the utmost moment. But let it be remembered, that scolding, threats, or a harsh tone of voice, do not procure it. It is gained by even, steady, firm, moderate treatment, accompanied by a disposition of mind, so master of itself, as to be governed by reason and judgment ; and never to act by passion or fancy. Persevering, yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment. When, on the contrary, by improper indulgence in infancy, a child's will becomes incorrigible ; and then severity is resorted to in order to bring into subjection. Consequently, the sooner a child is brought into subjection, the better for it, and easier for the parent.

As soon as the faculties of the infant mind begin to open and expand, children are curious and inquisitive. The objects around them affect their senses, and induce them to ask a variety of questions : And it is at this period that they are ready to believe every thing they hear. How much then does it concern those who have the management of them, to guard against their unsuspecting minds being imposed upon by the infusion of incorrect ideas. But do not parents too often open the way for their being thus imposed upon ? For although when children begin to unfold their ideas, by expressing their thoughts in words, we listen eagerly to their simple observations, and are delighted with them ; yet, it too often happens that what was at first delightful, soon becomes tiresome ; and instead of meeting with encouragement for every attempt to express an idea, they are soon repulsed for troublesome talkativeness, even when they talk sense, they are suffered to talk unheard, or are checked for unbecoming presumption. Thus we deter them from communicating their thoughts, and preclude ourselves the opportunity of affording them that information they need, and which it is our duty to give. Children feel this change severely ; and they are apt it become shy, silent, and reserved towards their parents, and endeavour to console themselves with children of their own age, or complaisant servants, who are incapable of becoming their useful instructors. Would it not be more prudent to continue our attention, and listen to their childish inquiries, and not suffer even their frivolous prattle to interrupt us ? Very different is this encouraging freedom in answering their inquiries, from gratifying their self-will and unreasonable demands.



Gratification of will, is encouraged by frequent indulgence of their improper desires, and thereby every notion of happiness becomes connected therewith ; and the idea of misery with that of disappointment. Thus an over regard for personal ease, and personal gratification, is implanted in the mind, and selfishness too frequently becomes the predominant feature in the character ; and anger, peevishness, and pride are the products. For, by improper indulgence, self-will grows so rapidly, that a capricious humour is its unavoidable consequence. The passions so act and react upon each other, that the frequent gratification of will, engenders pride, and pride augments the desire of gratifying the will till it becomes insatiable. Many are the tyrannical husbands and fathers, and turbulent wives and mothers that have been formed by an education in which the will has never known subjection. For, as too much indulgence increases selfishness ; so certainly does the spirit of selfishness occasion miseries in domestic life.

May we not appeal to the parents, as well as persons who have lived with a family of spoiled children, for a sanction to the assertion, that the gratification of the will, has been productive of misery ?

But, in endeavouring to avoid improper indulgence, let us beware of severity. For if the first strengthens self-will, and engenders pride and self-importance ; the other, imbibes present existence, and strikes at the root of the most valuable social virtues : and while it spoils the temper, so enfeebles the mind, as to repress the proper spirits necessary in transactions of any consequence in manhood.

That respect to the superior wisdom of a parent, which constitutes awe, and is obtained by uniting gentleness with firmness, is a salutary feeling to keep the volatile disposition of children within due bounds. But it differs widely either from the respect accompanying the self-will consequent on uncontrolled indulgence ; or a fear produced by an abject restraint, that benumbs every noble energy of the mind.

Where the dread of punishment predominates, the disposition is generally artful : and the fear which is produced by severity, prompts children not so much to avoid faults, as to elude detection by base subterfuges, that still more incurably deprave the heart. These are too often the consequences of inflicting punishment instead of inculcating the love of virtue.

Indeed, timid childhood can hardly resist the temptation terror holds out to them, of endeavouring to hide offences if possible. And though severity should extort confession, and promise of strict obedience ; it is not calculated to produce sincere repentance, or awaken virtuous thoughts, nor does it implant any principle to hinder the child from committing a similar fault in our absence. Its self-will may indeed be made sullenly to submit to superior strength forcibly exerted ; but it will remain unsubjected. And the odious, and much to be dreaded spirit of revenge, by this kind of treatment, is often generated. To secure comfort to parents, or real benefit to their children, obedience must flow from proper motives. And correction, to prove effectual, must be applied to the mind. To shew children we are deeply afflicted, not enraged at their misconduct, tends to awaken their feelings, and bring into

action their reason, and is a much more probable means of reclaiming them from evil, than the frequent recurrence of the agitating severity of the rod, which irritates the disposition, but rarely convinces the judgment.

It may be objected, that Solomon hath said, "he that spareth the rod, hateth his son." And there is cause to believe, that many parents, teachers and masters have sacrificed their own natural feelings and tenderness, to this figurative precept, and thus caused much of the falsehood, meanness and inconsistency imputed to those who feel themselves dependant on the will of others.

A greater than Solomon hath most expressly commanded, "take no thought for your life, what ye shall eat, or what ye shall drink;" and yet no rational being literally obeys this injunction, or considers it prohibiting the necessary care and thought to preserve life, by providing the necessary requisites. Let Solomon's maxim therefore be understood as a strong eastern figure, to enjoin an early and careful restraint on every bad propensity. It is instruction, not arbitrary punishment that must aid children in governing their own inclinations and emotions. Blamable actions should be rebuked, but if it is done in love, without wrath or violence, false excuses or contrivances to hide what may have been done amiss, would seldom be thought of. If parents were fully aware of the danger attendant on extinguishing the glimmering light of rectitude in their children, how conscientiously would they suppress wrath in themselves, and govern by reason and affection; for it is scarcely possible even to express displeasure with sufficient propriety, when a person is in a passion; especially to a child, whom we aim to instruct by what we say to him.

When mild, but decided measures are pursued in education, young children will seldom need greater punishment than confinement, or being deprived of some amusement or pleasure, to curb their passions. They will probably cry when this sentence is put in force, but their tears should be disregarded, till they are submissive. And they ought always to be confined in sight, and never where there is danger of their being affrighted, for this is what ought to be particularly guarded against. Fear probably is sometimes a constitutional defect; yet it is believed, is oftener an acquired one, and has a sufficient claim upon our attention, to endeavour to prevent it. To hinder children from touching what is hurtful, other means may be used than telling them *it will bite them*. And making it a constant rule, never to give them what they cry for, will be found a far more efficacious remedy, than to call for *the old man, or mad dog*, who are to come down chimney for naughty children.

And it may not be improper here, to recur to a well known fact, as a proof that impressions made on the mind in early life are generally lasting. There are many sensible persons, who are through life, slaves to the terror of darkness, from their having been unguardedly frightened when children, by the foolish stories of ghosts and apparitions being seen in the dark. Here ghosts and darkness, are associated together in infancy and forcibly impressed by the passion of fear. And though reason in riper age, has pointed out the absurdity, it has not always been able to extirpate the fear. It is therefore highly necessary to guard against children's hearing such ridiculous tales related.

Among the many disadvantages attending severe measures, in training up children, one is, parents too generally trust to the effects of chastisement, and are deficient in that uniform superintendence, mild restraints, and reasonable persuasive advice and caution, on which the forming right habits almost entirely depends. Children when subjected to severity, often obtain more pernicious indulgences, and take more dangerous liberties, than those who are moderately curbed, and gently instructed. The keen temper that transports to harsh extremes, is often accompanied by strong affections; and when anger has subsided, the parent is sorry for having gone so far; then too much liberty succeeds, till another fault, originating perhaps in parental negligence or idleness, or both, draws on the child another unprofitable punishment. And thus the continued crossing the humours that have been indulged, can hardly fail to call forth resentment, anger, sullenness, or obstinate perverseness. And as the frequent recurrence of anger or resentment, tends to beget hatred and illwill, the disposition to benevolence is destroyed, and that of malevolence is introduced in its room. Where there no other ill consequences in austerity, than giving a disgust to home, and the probable consequence of their children's associating with company abroad, and perhaps not the most discreet; it ought to guard parents against it.

It is unquestionable, that whatever tends to debase or harden, though it may restrain in single instances, can have no good effect in regulating the conduct in general.

But some may say, are we totally to exclude the rod? No. But it should be used very sparingly, and with great discretion and judgment. Never passionately or in anger: and the instances wherein it is necessary on children capable of being reasoned with, will be very few, unless parents have been previously deficient in their duty. And will it be likely to benefit the child to whip it, for the parent's neglect?

According to the wise provision of Providence, the fond endearment of parental love produces an attachment in the breast of the child; a judicious parent will take advantage of this circumstance, to lay a foundation for that entire freedom which ought ever to exist between parents and children. If confidence has been early invited, by endearing affability, and established by prudence, reserve in the child will seldom have place in maturer years.

When children are accustomed to unbosom themselves, and unreservedly reveal their wishes to the parental friend, who is most interested in their welfare, what advantages must result to them, and what pleasure to the parent! And there is no fear of losing respect by familiarity, it is by that we gain their confidence, and thus learn to cure their faults.

Young people who are treated as companions, by judicious and communicative parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing or giving them pain. And as they can freely tell their schemes to their liberal minded parents, these may thereby discover inclinations in the child to caution against, which might save it from many entanglements.

And there are few young people so void of sense, as not to avail themselves of parental advice and experience, if not discouraged

want of freedom in the parents. But let it not be forgotten, if we would have children unobscure their thoughts to us, their confidence must be invited by kindness and condescension. Not a condescension to improper indulgences, but a kind that increases parental influence in right government.

It is by enlightening the understanding, that young persons are taught to feel the true ground of parental authority. Injunctions and restraints are necessary in youth; but if they are softened by earment, will generally find returns of obedience. And unfeeling claims to liberty will rarely oppose parental advice, beset with mildness. But neglect or hard usage on the one hand, inconsiderate liberty on the other, vitiates the heart; and unable propensities become habitual. Innumerable preventive measures, and small attentions, in forming good habits, are indispensable in those who superintend infancy and youth. Much misery may be prevented by successive and seemingly trivial efforts to impress the tender mind with clearly defined perceptions of right and wrong.

As soon as a child clearly understands what is said to him, he should, in a mild, gentle, but firm manner, be let know his duty, what his parents will expect of him, and among other things, that he will never obtain his desire by ill humour, or crying; but that if he asks pleasantly for what is suitable, it will be granted him. This method steadily pursued, would tend greatly to prevent that fretting, crying, importuning disposition, which we often find in children, in order to obtain what they desire. When children discover, that tears and murmurs have no effect, they soon become manageable, and acquire a habitual command over themselves.

A child accustomed to have what he cries for, will sometimes cry for things a parent may not choose to give; and persevere in crying, till he exhausts the patience of the parent, and then he is whipped. As people first indulge children, and then chastise them for the usual consequence of that indulgence; and it is perhaps difficult to say which injures the temper most. Don't touch this! don't do that! are frequent injunctions of a parent, who, nevertheless, permits either to be done with impunity, till some petty mischief is done, though the child was not able to make the distinction, and when he is again whipped; and to this whipping do parents sometimes add as a testimony, that they do not spoil the child. By an early habit of implicit obedience, and a fixed determination not to ask a child what it cries for, in order to prevent its crying, and of course, the occasion of all this whipping; would not the parent be as well as the child be happier?

By diminishing temptations to do wrong, we act more humanely than by multiplying restraints and punishments. Hence the propriety of but few prohibitions, and these judicious, but decisive; and as we can steadily persevere to enforce. If we are not exact in requiring obedience, we shall never obtain it, either by persuasion or authority. Parents' word should be considered a law; and when made so from early infancy, it will not often be controverted. The will of the child will become habitually subordinate to the will of the parents, and obedience rendered natural and easy. This requires steadiness and self command: and without

these, there is very little hope, that the education of a child will ever be conducted upon consistent principles.

I will here relate a circumstance as stated by a female writer on the subject of education : " One morning " says she, " as I entered the drawing room of my friend, I found the little group of cherubs at high play around their fond mother, who was encouraging their sportive vivacity, which was at that time noisy enough ; but which, on my entrance, she hushed into silence by a single word. No bad humour followed, but as the spirits which had been elevated by the preceding amusement, could not at once sink into a state of acquiescence, the judicious mother did not require what she knew could not without difficulty be complied with ; but calmly addressing them, gave the choice of remaining in the room, without making any noise or of going to their own apartment. The eldest and youngest of the four preferred the former, while the two others went away to the nursery. Those who staid with us, amused themselves by cutting paper in a corner, without giving any interruption to our conversation. I begged to know by what art she attained such a perfect government of her children's wills and actions. By no art, returned this excellent parent, but that of teaching them from the very cradle an implicit submission. Having never once been permitted to disobey me, they have no idea of attempting it. But you see, I always give them a choice, when it can be done with propriety ; if it cannot, whatever I say, they know to be law, like that of the Medes and Persians, which altereth not."

How widely different, and how much more advantageous to children, as well as comfortable to parents is this kind of treatment, than that rigid strictness which produces slavish fear ; or that unwarrantable indulging the humours of children, which deprives parents of any proper control over them. Pure affection is so directed to the happiness of the child as to lead out of both these extremes. And while it endeavours by kindness and love, to prevent any thing like forced obedience, it also guards against that kind of liberty by which it loses its right authority.

But it is sorrowfully observed, that while some children do not receive a comfortable attendance, there are others who by being improperly waited upon, their humours gratified, and becoming the objects of attention to a whole family, form such an idea of their own consequence, as even to assume the arrogance of command : and, if disobeyed, neglected or disappointed, will burst into a passion, and scream with rage and disappointment. Thus have the seeds of pride and self-will been sown in the infant heart. On the contrary, if a child is occasionally made to feel its weakness and wants, it learns to accept the services of others as a favour, which inspires love and gratitude.

Great indeed is the responsibility of parents, as well as the vigilance necessary in managing their offspring: Children are liable to many irregular desires, and wroag propensities ; to aid them in resisting and subduing these, must be the constant care of those who educate them.

Among other evil propensities, lying is an odious one, and every precaution should be used to prevent it. They should have the example of our own invariable regard for truth ; make them no

promises which we do not scrupulously perform : use no threatenings unless we intend to exact the penalty ; be careful about questioning them in any circumstances, under which it is their interest to deviate from truth ; nor require of them promises, which we have reason to believe they will fail in performing. But if after all our precaution, we find habits of falsehood in young children, we must endeavour to break them. Let us begin by removing the temptation to it, whatever it may be. For instance, if the child has the habit of denying things which he has done, it will be prudent not to question him about them. Proper commendation and expressions of affection when he does speak truth, will be likely to operate in breaking his habits of equivocation, more effectually than much use of the rod.

When the propensity to falsehood is in a child more advanced, perhaps the best method to cure it, is by explaining in a few forcible words, not only the evil, but the folly of an offence, which deprives him who is guilty of it of our confidence, and debases his character : that in doing it, he commits a greater crime to hide a smaller one ; that he has nothing to hope from telling a falsehood, nor any thing to fear from speaking truth.

Talebearing is a habit attended with degrading and injurious consequences, and seldom fails to produce censoriousness and falsehood. Children should be strictly guarded against it, both by precept and example ; and early taught not speak to the disadvantage of any person.

An early and deep rooted sense of justice, strict justice, is the proper soil wherein to nourish every moral virtue : and therefore should claim the constant care of parents assiduously to instil its importance into the tender minds of their children. The feelings of benevolence will never be uniform, nor extensive in their operations, unless they are supported by a strong sense of justice. For this end, the necessity and propriety of practising on all occasions, the most scrupulous integrity, liberality, fair dealing, and honour, consistent with the rule of doing unto others, on all occasions as they would be done unto, ought to be early and forcibly inculcated, by precept and example. Far from indulging a smile at any instance of selfish dexterity, they should see that we view it with detestation. And as opportunities of inculcating the necessity and propriety of doing to others as we would have others do to us, frequently occur, they ought not to be passed by in silence. When a child has received an act of kindness or generosity, an appeal ought instantly to be made to his feelings, and the duty of contributing in a similar manner, to the happiness of others, enforced at the moment when the mind is in a proper tone for the exercise of the sympathetic feelings.

To establish an habitual regard to the principles of honesty, a child should not be permitted to pick up the smallest article, without inquiring to whom it belongs. This easy rule, and asking leave before they take any thing, even when very young, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

And here I will just advert to that unjustifiable inquisitiveness that leads to listening at doors, peeping into letters, and other

mean devices to gain intelligence : it ought to be positively forbidden, and they taught an abhorrence of all indirect means of satisfying their curiosity : and that they ought not even to look at the contents of an open letter without liberty : nor indeed of any other writing that does not belong to them.

They ought to be taught to set a high value upon time ; to consider that it cannot be recalled, and that there is but a limited portion of that precious possession for all they have to perform. The principle of responsibility for the right use of both time and property should be carefully impressed on the youthful mind. That each was given them for the good of others, as well as their own benefit.

Whatever tends to inspire children with a high opinion of their own comparative importance, or annexes to any situation in life, ideas of contempt, will certainly counteract our designs of inspiring them with humility. The contemptible light in which some children are taught consider servants or hired laborers, and the liberty they in consequence thereof take, in speaking with a commanding tone of voice, or behaving with haughtiness toward these, or incivility to others whom they consider their inferiors ; will at an early age produce this high opinion of their own importance. While, on the other hand, some by an unguarded freedom and familiarity with hired people or servants of low character, and perhaps immoral conduct, suffer very great loss, if not utter ruin. Great is the difficulty of keeping children from these dangers ; and still greater is the duty of parents, to obey the call of principle in their domestic regulations ; first by not suffering their children any commanding authority, or imperious behaviour, nor yet a dangerous familiarity with people they employ. And then, by considering the moral qualities of people they do employ in their families, no less important than their abilities. To find such may be attended with some difficulty, and probably extra expense ; but would it not be preferable for our children's sake, to endeavour to get people of good character and conduct in our families, even if less qualified for business than those of bad example and greater abilities though it should cost us some exertion, as well as sacrifice of property ? But it is apprehended, that if more care were taken properly to instruct and inculcate right principles, both by precept and example, and a suitable school education given to children we take to bring up, there would be less cause for complaint of difficulty to find suitable persons to employ in our families.

Early admonish children, not intentionally to spoil the most trifling article, or waste the least property, as both may be useful to poor people. Thus they will learn to save upon a principle of benevolence, and not from selfish or sordid motives. And as commiseration and benevolence are amiable virtues, they ought early to be cultivated. To give these feelings a right direction, they should be exercised in good deeds, which require some effort. They may be taught to take care of shoes, and other clothing, when past their use, that they may relieve with them the wants of poor little boys and girls, who have only such charitable supplies to defend them from the cold. And even encouraged to give up gratification for the sake of dedicating to benevolent purposes, the money which these indulgences might have required. And it will have a much better effect on them, than large gifts obtained from parental liberality, and distributed without trouble or reflection.

To accustom children to industry, is a necessary part of education. If indulged in idleness when young, it will afterwards make application to business more irksome. But while parents use proper means to fit their children for labour, and the valuable domestic arts, they should not lose sight of qualifying them to enjoy its fruits, by engaging manners, and a cultivated understanding; and thereby prepare them for the necessary intercourse with mankind. A young woman who makes and repairs her own clothing; who has been made acquainted with every particular circumstance of a servant's duty, and takes an active part in family concerns, is careful to prevent waste, or carelessness in others; will be respectable and useful in her father's family, and particularly so in a married state; where she combines frugality with plenty, retrenching superfluous cost and decoration; and thus is fitted to meet adverse as well as prosperous circumstances. When domestic economy is viewed in this light, is there a woman that will disdain to rank it among her accomplishments? Or a sensible man who will not prize in his wife a capacity of acting as his unassuming counsellor, and of properly managing his household affairs?

Competent skill in the management of a family, and in the care of children, is far more essential, than all the elegant arts, on which so much time, expense and anxiety, are by some bestowed. That part of education which prepares young people to act with readiness and decision in common affairs, is of inestimable value.

Youth who are necessitated to procure their subsistence by industry, and are thereby prevented the opportunity of much literary instruction, should be pressingly encouraged to fill up their leisure hours in improving their minds, by reading well chosen books, which will not only have this tendency, but be a means of keeping them out of unprofitable company. Whatever may be our occupation in life, there is in an upright, liberal, benevolent, and cultivated mind, an inherent dignity, that will meet with esteem from all whose opinion deserves to be regarded.

People whose circumstances or situation make it necessary, may, by giving to the eldest daughter a suitable education, have a large family get their literary instruction at a moderate expense. A thoughtful, sensible girl will double her diligence to become capable of benefiting her brothers and sisters, and, animated by affection, she will not find such exertions laborious.

When children arrive at an age suitable to have the care of their clothes and other things, to furnish each with a place for their little articles; and being often told it is disgraceful to be disorderly, they will soon imbibe these opinions, and see the propriety not only as it respects neatness of clothing, but of putting every article they use in doing their business, in its proper place when done with. Thus, regularity will become easy, and more agreeable than irregularity. The habit of order and method is important to them, because the probability is, if early taught and prized, it will accompany them through life; and prevent the inconvenience and perplexity, that people often experience for want of it in the management of their business.

A boy whilst assisting his father at work, if treated with encouraging kindness, will not soon forget the hints he may receive to direct his future conduct and dealing with mankind: a daughter



treated in the same manner by her mother, will receive similar advantages in managing her domestic concerns. The advantage of interesting our children in our affairs, and discussing with them such points as are proper to be laid before them, are known only by such as have profited by the respectful suggestions of filial counsel; and enjoyed the pleasure of seeing their children improved by the exercise of their judgment.

And they ought to be admitted to table at meals; and our having company should never prevent it, provided there is room; by this privilege their manners will be improved, and they will learn from others, how to conduct themselves; and by that means get divested of that bashfulness which often produces great awkwardness.

We are apt to err in not attending sufficiently to bashful children, whilst the bold and lively are treated with smiles of approbation. Those who are too shy and backward, ought to be brought into that notice, which would convert bashfulness into becoming modesty. Frequently introducing them into the company of engaging friends and acquaintance, will tend to enable them to overcome this weakness. Indeed, the frequent introduction into company from whose conversation and manners, they may gain instruction, is of no small consequence to young people in general. For by a proper attention and desire to improve, they may attain a situation to set themselves down at ease with their superiors, and become agreeable companions.

It is not only that bashful children are sometimes neglected, but that family affection which is the natural result of children's being from infancy educated upon sensible principles, is too often nipped in the bud, by partiality of parents. Where one or more of the children in a family are singled out as objects of particular regard, it seldom fails to produce pernicious consequences. In the favoured child, it lays the foundation for pride and self-importance. In the neglected one, it raises indignation, if not hatred; unless he buries his sorrows in his own bosom, and suffers under deep discouragement. Whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces. Concord in a family greatly depends on parents' management: but we have no right to expect it, where partiality is manifest. In order to promote love and harmony among children, one ought not to be praised at the expense of another. No envious comparisons must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be instructed to feel for one another when in disgrace, and not be prohibited from interceding. Teasing and derision should not be allowed in a family, as it tends to imbitter the best temper.

To be often chiding for trivial faults, is injurious: noticing them merely by caution and advice is far preferable. Threats and scolding tend greatly to lessen filial love, and parental authority. An important step to be taken in education, is to make ourselves loved; and teach our children virtues by examples, as well as precept. Those who teach others, should first subdue their own passions.

Never can we fulfil the divine command of doing unto others as we would they should do unto us, until we have learned to restrain the passions and desires which terminate in self; and therefore, if we would assist children in attaining such a control over the selfish passions as is necessary for the practical exercise of piety, justice and benevolence; we must begin betimes to inure them to the practice of self-denial. Is it not for want of self-denial, and from acting from the impulse of self-will, that we so often see the professors of piety void of charity, benevolence, and that justice of doing as they would be done unto.

To give the intellectual part of our nature a command over the animal, ought surely to constitute a primary object in education; for according as the one or the other prevails, will the character be formed to vice or virtue. And yet we generally act towards children, especially when young, as if the sensual part of their nature were the only object of our concern.

Hence, amongst other evil consequences, is that resulting from the mistaken conduct of pampering the appetite, and indulging the pleasures of the palate in childhood; and they are of greater moment than many parents are aware of; for thereby the idea of happiness becomes associated with the gratification of the sensual appetite; hence proceeds the degrading habit of unwarrantable self-indulgence in eating and drinking in riper years.

And is it not more than probable, that parents sometimes implant the spirit of pride in their children by the finery of dress they put on them when young? And thus they become captives to the vanity and frivolousness of fashion. The inconstancy of which is such, that it is quite sufficient if one mode of dress, however useful, has been long adopted, it must be discarded, and another, though less convenient, but having the charm of novelty, substituted in its place; even though it be so formed as almost to put modesty to the blush. Is it not then a duty we owe our children, to model their dress agreeably to that simplicity which is so noble, so delightful, and in all respects so conformable to christian simplicity?

The most opulent parent ought not to be ashamed to adopt in the economical education of their children, the excellent motto, "waste not, want not." Early habits of care, and an early aversion and contempt of waste and extravagance may preserve an estate, which for the want of them might be soon lavished away. And to encourage young people in economy, they should be taught to take a family interest in domestic expenses. Parental reserve in money matters, is impolitic: as one judiciously observes, "that father who wraps his affairs up in mystery, and who views his child with jealous eyes, as a person who is to *begin to live when himself dies*, will probably make him an enemy, by treating him as such." A frank simplicity, and cordial dependence upon the integrity and sympathy of their children will be more likely to insure to parents their disinterested friendship. Ignorance is always more to be dreaded than knowledge. Young people who are acquainted with family expenses, and the various wants of a family, will not be likely to be unreasonable in their own expenditures. And the pleasure of being esteemed and trusted, is early felt, and the consciousness of deserving confidence is delightful to children.

Whatever is read or children hear spoken of in terms of admiration or approbation, if it shall coincide with their inclinations, must give a strong bias to their minds. Hence the necessity of guarding conversation in families; as well as excluding companions and books that have a tendency to vitiate the heart. And people should conscientiously abstain from passing encomiums on the beauty, sprightliness or other accomplishments of children, as it tends to lead to pride and self-conceit, which otherwise they might have been preserved from. To prevent children from reading improper books, parents should be careful to provide proper ones, and if we wish to inspire them with the love of the Scriptures, let them see that other books are read and dismissed, and the bible alone remains the constant companion of our serious hours, the subject of our daily meditation; they will associate the idea of superior excellence with the bible, before they are able to read. And on the contrary, if they perceive that we read it but seldom, and perhaps with seeming indifference, it will prejudice them against it.

In all our management of children and young persons, our chief object should be, the introduction of sentiments that are friendly to virtue and happiness. But in order effectually to impress these sentiments, let us bear in mind, that example has a powerful effect. For though parents concerned for the welfare of their children, caution them against anger, if they see this passion given way to in the parents, of what effect is precept? Again, we advise them against an avaricious disposition: but if they discover, that our prevailing desire is to accumulate wealth, will they be likely to act differently? We teach them the necessity of doing unto others as they would be done unto; and yet, if they detect us in conducting ourselves contrary to this rule, will they not learn by our example to do as we do? Parents who are devoted to pleasure, and self-indulgence, must expect their children to run the same course. A mother who is fond of dress and company, whose aim is to attract attention, and outshine her neighbours and friends, in the splendor of her furniture, &c. may indeed lecture her children on the necessity of humility, and caution them against the pomps and vanities of this world; such lessons may play upon the ear, but will never sink into the heart, while they are taught by her example, that these very pomps and vanities are the prime end of existence.

While esteem for goodness and piety are by parents professed in words, but contradicted by conduct; in vain will be the effects of religious or moral precepts. If we teach the love of the great Supreme with our lips, and that of mammon by our lives, we may assure ourselves, the latter only will be taught effectually. Children from the earliest dawn of reason, should be learning from the tenor of our lives, an esteem for virtue, and aversion for vice.

Upon the heart, the uniform tenor of precept and example, wrought into habit, and confirmed into principle, can alone be expected to make an effectual and lasting impression. The experience of mankind confirms this truth; and yet too many of us appear to cherish the idea of effecting wonders, by giving our children lessons of virtue, and storing their memories with facts and theories, unaided by example.

It is of the utmost consequence, that the first impressions made on children's minds respecting the Divine Being, are correct, and encouraging. They should be taught that he is the giver of every good, the author of all felicity, that he is love itself, and delights in our happiness. These impressions, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence and gratitude, and be a better foundation for a practical assent to the truths of the gospel than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrines of christianity ought to be presented in the simplest forms; divested of all incomprehensible articles of belief. It is to be feared that some pious, but ill-judging parents, by representing the deity to the imagination of children in the light of an avenging sovereign, whose service is perfect bondage, have thereby united such gloomy and unpleasant ideas with religion, as greatly to strengthen their resistance to the admission of truth.

It is by refining and exalting the motives of action that parents promote the happiness of their families. Therefore, it is very important to fix on the young mind a conviction that religion is not an occasional act, but the effect of the in-dwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintained. *If ye love God, ye will avoid evil, and do good*; and it is the purity of the motive, which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions. And without pure motives, acts of devotion, however splendid, will not be accepted in the divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life to act for themselves, who have imbibed these principles, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May the concerned parents, therefore, not suffer the lively season, when the hearts of their children are flexible, the conscience tender, and love ardent, to slide by, without impressing by example and precept, those principles, on their adherence to which their happiness in time and eternity depends.

I will here close these observations, by saying, that whatever be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty of training their child in the way he should go. Very different must be the feelings and reflections of those parents, who, though mourning over a prodigal child, can appeal to the searcher of hearts, for having endeavoured to the best of their knowledge, to lead him in the path of rectitude, from those who, though also lamenting the evil courses of their offspring, have their own neglected duty of reasonable instruction staring them in the face.

## HINTS

TO

## YOUNG PEOPLE

ON THE

### *Duties of Civil Life.*

**YOU** are now at that season of life when you are most susceptible of improvement. Your faculties are expanding ; and exercise will increase their powers. The understanding is now inquisitive and eager for information. Let it be your aim that it be directed to the contemplation of proper objects ; and the acquisition of useful knowledge. If left uncultivated, you may conceive false notions of things, and will probably imbibe such prejudices, as may hereafter give a wrong bias to your conduct through life ; and, in a great measure deprive you of the satisfaction and benefit that may be derived from civil society,

Now indeed is the seed time of life ; and according to *what you sow, you shall reap*. The direction you now give your desires and passions, will be likely to continue to govern them. Beware, therefore, at your first setting out in life, of those seducing appearances of pleasure that surround you ; or other snares and temptations the world holds out. It often happens, that by a continued series of loose, though apparently trivial gratifications, the heart is thoroughly corrupted. Guard therefore against accounting any thing small or trivial, which is in hazard of introducing disorder into your hearts. Set out with intentions, that usefulness and active goodness shall direct your pursuits : thus will each in his place, contribute to the general welfare, and reap the consequent benefit of their own improvement.

A great duty of civil life, is to remember others, and fulfil the obligations we are under of doing good. Civil life is a commerce of mutual assistances. The most virtuous bring the greatest share. In seeking the good of others, you will generally insure your own.

People who live only for themselves, are despicable creatures. Self-love sometimes occasions us to commit great crimes; and in its most innocent state, it weakens the virtues and harmonies of society, and lessens to us our own faults. Which, to see in their true point of view, we must behold, with the same eyes with which we see our neighbour's defects.

By reflecting frequently upon your own feelings, and showing them to yourselves without disguise, you will draw from this examination sentiments of humility towards yourselves and indulgence towards others.

On your first entering on the stage of action in the world, to keep *good company*, will be of great importance to you. It will give you a relish for such company; and thus you will be likely to receive proper impressions: and early impressions, whether right or wrong, are often decisive as respects future conduct in life. Associate, therefore, with those from whose conduct and conversation, you may by proper attention, gain instruction and useful knowledge. Depend upon it, you will sink or rise to the level of the company you keep. People will judge of you, and not unreasonably by that. Bad company is often very fatal to young people. If you associate with those whose habits of life are immoral, and irregular, you can hardly fail of being corrupted by the pernicious influence of their example; and by the destructive tendency of their sentiments, which last they will endeavour to insinuate into your minds, to the exclusion of the better ones you may have possessed. Cautionously avoid the company of such persons.

Even if the company you keep be not of the libertine or vicious kind, yet if they withdraw you from that attention to yourselves and your domestic concerns which becomes a good man, they are unprofitable, and may prove very injurious.

There is a class of young men, who think to distinguish themselves by an air of libertinism; but it degrades them in the opinion of sensible persons. It proves, not a superiority of mind, but depravity of heart. Purity of manners, and respect for religion, are necessary to those who would wish to be respected by worthy people. Virtue exalts the condition of man, as vice degrades it. The basis of happiness is peace of mind, resulting from the testimony of a good conscience.

It is our duty as well as interest, to endeavour to promote intellectual and moral improvement in conversation, and to bring into a disposition to bear with others, and to be watchful over ourselves. Seek not to shine. Remember, that simplicity, accompanied with a pleasing mildness, and proper regard for others' feelings, is the first charm in manner, as truth is in mind. Remember also, that this mildness, and regard for others' feelings, ought not to be an occasional ornament, but an every day habit: not put on merely when you go into company, and laid aside when at home, where it may be most needed. If people would always observe it at home, it would prove an efficacious prevention to the frequent recurrence of those jars and wrangles by which the happiness of many families is destroyed.

If a due regard for the feelings of others were properly cherished both at home and abroad, that gentleness, and strict civility which constitute important virtues of society, and form the great bonds,

which give security and pleasure to our social intercourse, would in all companies, and on all occasions, be maintained. Civility and true politeness, are near of kin ; and consist not in the adherence to the unmeaning forms of ceremony ; but an exquisite observance of the feelings of others ; and an invariable respect for those feelings. To express (without an indispensable necessity) what you suspect may wound the feelings of any present, whether it respects themselves, profession in life, religious opinions, or indeed on any other account, is uncivil, and not a trait of a good education, or an improved mind. If any present possess a particular weakness or infirmity, genuine civility will not admit to exercise your wit by inventing occasions which may lead to expose or betray it : but will dictate to give as favourable a turn as you can to the weakness of such.

To treat the frailties of our fellow creatures with tenderness, to correct their errors with kindness, to view even their vices with pity, and to induce by every friendly attention, a mutual goodwill, is not only an important moral duty, but a means of increasing the sum of earthly happiness.

Polite or well behaved people discover a modesty without bashfulness ; a candour without bluntness, a freedom without assurance. They do not rudely contradict one another. They are attentive to what is said, and reply with mildness and condescension. They neither intermeddle unnecessarily with the affairs, nor pry into the secrets of others. Thus their conduct being easy, agreeable and consistent with sincerity, they command respect. In short, true civility or politeness, is that kind of behaviour which unites firmness with gentleness of manners, accompanied with a disposition to please, but never at the expense of integrity.

But there is a description of people who style themselves *plain dealers* ; they speak what they think with a rough bluntness, and uncontrolled freedom, without respect to time or place. They openly reprove the faults of others, and throw out their satire indiscriminately. Such persons, however unexceptionable their morals, and however true their remarks, are notwithstanding unpleasant companions.

In conversation, mark well what others say or do. A just observance and reflection upon men and things, give wisdom. Those are the great books of learning too seldom read. Be always on your watch, but particularly in company. Interrupt none. Be swift to hear, slow to speak. This gives time to understand, and ripens an answer. Aim not to use fine words, but rather to convey good sense ; and chiefly to be pertinent and plain. Truest eloquence is plainest ; and brief speaking, that is, in as few words as the matter will admit of so as to be clearly understood, is the best. Never change simplicity of manners, speech or behaviour, for that which is the effect of false taste, or servile imitation. Banish art and affectation, for you will not make yourselves agreeable by either. Strict sincerity with unassuming manners, will gain you the esteem and confidence of your acquaintance.

Do good when you can, speak evil of none, is an important lesson ; the latter should be so indelibly imprinted on the mind, as to keep you on your guard in all company, and on every occasion, to avoid saying any thing of an absent person yourselves, or countenancing it in others, that will tend to lessen his reputation. For

although evil speaking too frequently forms a considerable part of common conversation; this does not lessen its criminality nor palliate the injury done to the reputation of our neighbour. Avoid therefore and discourage every kind of detraction. Listen not to slander. Never judge with rigour, nor condemn any person unheard. Remember, there are things resembling truth, that are not true. In private judgment we should imitate the equity of public. Judges never decide without examining the grounds of accusation, and hearing the defence of the accused. It would indeed be great injustice if they did.

And let me impress it upon you, that a sense of justice be the foundation on which you act. In your most early intercourse with the world, and even in your youthful amusements, permit no unfairness to be found. Despise that gain which cannot be obtained without mean arts. Stoop to no dissimulation, for it will sink you into contempt. Engrave on your minds that sacred rule of doing all things to others according as you wish they would do unto you.

And as justice is due unto man, so is tenderness to the brute creation; since both originate from the same principle. To torment any living creature, even the least insect, is an act of inhumanity. They are alike subject to pain with ourselves. The All-wise Creator, whose mercies are over all his works, did not give us dominion over the beasts of the field, that we should exercise it with cruelty. Yet how often do we see them treated with the most unfeeling barbarity? particularly that useful animal the horse; how he is lashed and driven, as if he were void of sensation, or a capability of suffering by extreme fatigue. And the faithful dog, how frequently is he kicked about and abused.

Endeavour so to have the mastery of your temper, and be governed by reason, as not only to avoid abuse to brutes, but to possess such coolness of mind, and serenity of countenance, as to bear to hear disagreeable things from your fellow men without anger, and agreeable ones without sudden bursts of joy. If from some cause you feel a hasty rise of passion, resolve not to utter a word, while you feel that emotion within you. Determine to keep your countenance as unmoved, and as unembarrassed as possible. People are sometimes led into great inconsistencies by giving way to anger. By silence, or an answer in meekness or gentleness, the offending person will sooner be convinced of his error, than by a return of angry expressions. Passionate persons often make others unhappy, and themselves miserable. Indeed people when angry are not themselves. And therefore silence to passion is the best answer; and will frequently conquer what resistance inflames.

Never give the least place to the feelings of hatred and vengeance. To revenge is mean. If any one has injured you, seek satisfaction by manifesting greater moderation, than he who attacks you has of malice. By forgiving an offence, you will in some measure disarm your enemy, and perhaps convert his enmity into friendship. Indeed, the Christian has but one mode of obtaining satisfaction, that of doing good to those who injure him. This is the most delicate, effectual, and only allowable retaliation. He that pardons, feels a satisfaction as much above what vengeance affords, as pleasure exceeds pain.



And be assured, that the greatest errors, or most erroneous principles in religion possible for men to embrace, will never warrant in us the exercise or indulgence of a malevolent disposition towards them. From every view of perfection, the idea of ill-will is totally excluded. And every degree of kindness, or a disposition to do good, becomes a proportional source of happiness to the benevolent mind. To cultivate feelings of benevolence and love towards our fellow creatures of every description, is a trait in the christian character. And were the true spirit of christian charity, to become, as it ought, the distinguishing characteristic of professing christians, the despicable principles of bigotry and superstition which have caused those bickerings and animosities that have so debased the character of the professed followers of Christ, would be banished from among them.

Be faithful to your promises: but that your word may obtain entire confidence, be careful how and what you promise. Observe truth even in trifling things. It is wicked as well as contemptible to wound it.

Be humble without being bashful. Bashfulness is sometimes a secret pride. The medium between a kind of improper bashfulness, and disgusting forwardness, marks the well-bred man. He feels himself firm and easy in company; is modest, without being bashful, and steady without being impudent. Is not disposed to engross the conversation to himself, but gives to others an opportunity of being equally free and unrestrained. When he converses with strangers, he does not incautiously condemn their customs and habits, by arrogantly holding up those of his own native place as much preferable. This man converses with his superiors with ease and respect; with his inferiors without insolence, and with his equals with that becoming freedom and cheerfulness, so grateful and pleasing in conversation.

The vain man is so full of himself, that it is *I* at every turn that does this or that. Tell him any thing, and he has known it long ago: he outruns information, or else proudly rejects it. Whereas, the greatest understandings are most ready to learn, and generally least arrogant.

Self-conceit, presumption and obstinacy tend greatly to lessen those possessed of them in the view of sensible persons: and in youth, blast the prospects of future improvement and usefulness. "Seest thou a man wise in his own conceit; there is more hope of a fool than of him."

In relating what has happened, omit every circumstance that is not material. And beware of digressions; otherwise you may render useful communications tiresome.

Avoid whispering in company; it bespeaks ill breeding; and is in some degree a fraud, conversation being a joint and common stock.

Mimicry is the common and favourite amusement of little, low minds: practise it not yourselves, nor applaud it in others.

As I am pointing out traits in conduct that are merely unpleasant, as well as those more offensive and blamable, I will mention the too prevalent habit of loud laughing; which to say the best we can of it, is a disagreeable one. It is generally excited by low jests, or rilly accidents, which people of reputation and good sense

ld show themselves above. Sensible conversation gives a  
rfulness to the countenance, but seldom provokes loud laugh-

And some people accustom themselves to laugh when speak-

These habits, though not criminal, are unpleasant, and ought  
e avoided.

When you are in company, try to bring the conversation to some  
ul subject. Points of history, literature, the customs of partic-  
countries, &c. are surely better subjects than conversing  
it other people to their disadvantage, or about dress, or relat-  
such kinds of stories as afford no information. Beware of re-  
g marvellous things, that may require proofs to be believed.

e cautious of entertaining company with your own personal  
cerns, or private affairs: though they are interesting to your-  
es, they are generally tedious to others.

Never say a word that can be construed as fishing for applause.  
not imagine that any thing you can say respecting yourselves,  
either varnish your defects, or add lustre to your perfections.  
ed discreet, well educated persons, rarely find opportunity to  
k much of themselves, they are better employed. Those who  
k little of themselves: but who set other people's merit in its  
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r hearers, and acquire their love and esteem. They who are  
anxious to obtain the approbation of others than to merit it,  
erally do both.

ever maintain an argument with heat and clamour, though  
are confident of being in the right: but give an opinion coolly  
modestly, which is the best way to convince. And if that  
not do, try to change the conversation in a gentle easy way:  
truth often suffers more by the heat of its defenders, than from  
arguments of its opposers. If you would convince others, stand  
n to conviction yourselves, and if you would please others, do  
ou would be done by. To acknowledge a mistake when con-  
zed of it, indicates an ingenuous mind. But obstinately to ad-  
to our sentiments when convinced of an error, bespeaks stub-  
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et them right from a mistake, avoid bluntly saying, "that is

not so," "I know better;" but rather express a belief that it is a mistake, or misinformation: or ask the question, is it not thus or so? For though you may know a thing better than other people, yet it is displeasing to tell them so directly without something to soften it. And may you who have this superior learning or other useful qualifications, or possess riches or power, bear in mind, that these can only render the possessor happy in proportion as he employs them to increase the happiness of others. They are instruments in his hands: the wants and helplessness of mankind are the objects to which they are to be applied. Of their use an account is to be rendered. To what end designed, how they have been used and what reckoning awaits them, are solemn reflections.

A taste for useful employments and literary instruction tends to solidity of judgment. Those who can cheerfully relieve the wearisomeness of domestic concerns by a well chosen book, will escape from many of the follies and indiscretions, to which those are liable, whose resource is dissipated or gossiping parties; or the chit chat of visiting acquaintance. The lovers of industry and books, will generally visit others, or be visited themselves, from affection and esteem: and their object be improvement, as well as pleasure. And their home will be secured from dullness, by a mind invigorated by useful information. By reading books judiciously chosen, the understanding is enlarged, useful precepts and examples are learned; a knowledge of the customs, manners, government and laws of different nations is obtained, reflection and meditation are promoted. And though I shall not attempt to point out a course of reading, yet suffer me to urge that the Scriptures have the first place. Read them frequently, and with minds desirous of being benefited: then you will find them both delightful and instructing. The old Testament for history chiefly; the Psalms for meditation and devotion; but the New Testament for doctrine, faith and practice. And here, dear young people, permit me to entreat you, as you value your best interest, not to spend your precious time in reading novels, plays, tales of wonder, and such other books, as your best feelings, if attended to, will tell you are calculated to corrupt, by leading the mind into vanity, and unprofitable pursuits, if not into erroneous principles. They often fill the minds of those who indulge in reading them, with visionary notions; and hence their conversation is frivolous and trifling, and they rendered unfit for the useful intercourse of society.

And although history affords much necessary and useful information, yet, in many of the histories, both of ancient and modern times, such are frequently the representations of the crimes and the virtues of historic heroes, that the feeling mind is shocked on reading them. History often presents a disgusting, terrible list of crimes and calamities. Murders, assassinations, battles, revolutions, are the memorable events of history. The historian makes the love of glory atone for military barbarity; treachery and fraud are frequently dignified with the names of prudence and policy. Yet desirous to appear moral, he makes out an inconsistent and ambiguous system of morality. If you are not careful when reading such histories, to maintain correct ideas of right and wrong, I mean such as christianity inculcates, and not suffer yourselves to be deceived by the gloss the historian puts on her actions.

the unchristian conduct attendant on war to justify crimes; may be led into great and fatal error. Therefore, when you read those astonishing accounts of military barbarity, and other sad consequences of war, cherish the just astonishment and sorrow you feel, as arising from that spirit of love and tenderness at the gospel inculcates, and which characterizes the christian. And although it may be considered a digression, I will invite the attention of young men to the subject of war. For, although war, for wise purposes, doubtless, yet to us inscrutable, was permitted to the Jews, we are under the gospel; a dispensation wholly different from that of the law; as Christ has taught us by precepts and doctrine, and particularly pointed out, in his memorable sermon on the mount; and has confirmed by his example of love, self-denial, and doing good on all occasions, and to every description of people, even to his greatest enemies, who sought his life, and finally crucified him: how he manifested his kindness, and disposition to forgive injuries; by healing the wounded ear of the deaf, and praying for the forgiveness of them all; Father, forgive them, was his meek language. I wish you to examine the nature and design of christianity, as set forth in the New Testament; and judge for yourselves, whether the spirit of love, meekness and forbearance that the Saviour practised and strongly inculcated; and which his apostles so forcibly recommended as the main pillar on which christianity is founded, is or is not in indirect opposition to the ambitious, revengeful, cruel spirit that generates and supports war. So, do not suffer yourselves to be led into error, by public opinion or common practice. For remember, to be a christian is to be in a disposition like unto Christ; forgive injuries, love and pray for enemies, do good to those that hate us, and resist not evil. He has set us an example that we should follow his steps, says the apostle Peter.

Now, leaving the subject of war, accept of a few more hints on the employment of the early years of life. While you are young, form your reputation; increase, by your prudent conduct, respectability: put your affairs in proper order; be careful in your expenses; let them be governed by moderation and economy. Reject superfluous ones, in order to enable you to bear those which propriety, friendship and charity demand. Make a fund of your frugality that you may draw thereon for the service of the needy. In a word, to squander away no time in idleness, but to employ it to some good purpose, and to waste nothing that may be useful to others, should be a conclusion strictly adhered to; because we are accountable to the bountiful giver, for the right use of both time and property. There can be no excuse (even where wealth is abundant) that will justify waste and extravagance; neither can any justifiable plea be offered for hoarding up riches, while there are so many deserving poor, that are in want of the necessities of life.

Industry and frugality are by no means necessarily connected with an avaricious disposition. Economy is not inconsistent with generosity. It steers the middle course between extravagance and covetousness. It is observable, that the most industrious, are frequently the most liberal. As I wish you to be liberal, not prodigal; diligent but not avaricious; so also frugal but not sordid.

By industry and economy, we are enabled to be charitable, and sometimes liberal. And where charity keeps pace with gain, we may hope for a blessing on diligence. But to slave to get, and keep it sordidly, is a sin against Providence.

Liberality differs from charity in this; that she has sometimes other objects; she not only relieves the poor, but also casts her eye on those who do not absolutely want. She finds out virtue in a low degree, and exalts it. She eases their burden who labour hard to live; many kind and generous turns those find at her hand, who do not quite want. The decayed, and the widow and the fatherless partake of her kindness. She takes one child and puts out another to lighten the loads of overcharged parents. True liberality is plentiful, but not superfluous; and is a noble principle in man. By it the enjoyment of prosperity is redoubled.

Never listen to the cravings of vanity. We wish to be like others. But this desire extends a great way, and is seldom satisfied. Among other cravings of vanity, listen not to that which dress demands. Excess in apparel is a costly folly. The more simple clothes are, the better. Neither unshapely nor fantastical. For use and decency, and not for pride. Nature requires not studied ornaments. A plain manner is in general the greatest ornament. A modest dress has been considered the shield to virtue. In simplicity of attire, we commonly see a becoming neatness; and a uniform neatness, is certainly preferable to that careless, and sometimes not very cleanly attire in the morning, with a splendid display of finery in the afternoon, which some women are found in. The imputation of want of neatness and delicacy is a great stigma on the female character. If young people contract a slovenly manner, they will seldom acquire a habit of neatness, when advanced in years. On the contrary, if whilst young, they are habitually neat and clean, they will rarely if ever, be seen otherwise.

The world talks much of fortune, riches and greatness, while wisdom says, "lower your desires to things simple." Lay aside unnecessary expenses, and learn to be satisfied in a plain, simple, temperate way of living: the real comforts of life are far from being lessened thereby. Remember but little is wanted for the necessities of life, but much for those of opinion and imagination.

In expectation of greater happiness and enjoyment, mankind aspire after situations in life above, or different from those they are in; but when attained, how are they disappointed? New wants and desires arise; new objects are required to gratify them; dissatisfaction continues, and the void which was to have been filled, remains as great as ever. Seek not therefore, to be rich or great, but happy: and if you would be happy bring your minds to your condition; and have an indifference for what is more than sufficient. Contentment and resignation will find comfort, even in an humble and low situation. Be humble and you will learn contentment, and cheerfully accommodate yourselves to that station of life, in which you may be placed.

And as the friendships you form, may materially affect your happiness; let your intimates be few, though your acquaintance may necessarily be large. And be not hasty in the choice of confidants. Let prudence and discretion accompany you in the selection. In true friendship there is a mutual regard, accompanied with a de-

sire to improve each other, void of all motives of self-interest. A proper sense of virtue and honour, are necessary qualifications in an intimate. Where these prevail, attended with a free, sincere, kind and obliging disposition, the conversation of such friends will be pleasing and instructive, and they will be likely to strengthen each other in virtue.

Thus likewise with regard to the solemn engagement of marriage, be not hasty in fixing. Keep in mind the importance of the undertaking, and act with great caution. Enter not unadvisedly into it. An attachment hastily formed, or founded merely on personal charms, is seldom lasting : and if riches are the motive, it is very doubtful whether real happiness in enjoyment will be its consequent. Matrimonial union and felicity must have something more solid for their basis. To be well acquainted with the principles, temper and habits of the person before you fix, is very necessary. There is but little probability, that a married state will be happy or free from many disquietudes if it is not founded on virtue. And even where there are traits of virtue, yet if not a coincidence of religious sentiment, there is still less probability, that even a comfortable harmony will be maintained ; especially in educating a family of children. When marriage has been entered into without previous circumspection, repentance comes too late.

As entering into the married state is serious, so the duties of it are very momentous ; and if duly attended to, will teach the wedded pair to contribute as much as possible to each other's ease and contentment ; both in prosperity and adversity. The same assiduity should be used to preserve an affection, as to gain it. If you would preserve love, endeavour to acquire those happy dispositions which are attractive and durable ; bearing in mind, that between man and wife, nothing ought to rule but love. Authority is for children and servants, yet not without sweetness. A meek and quiet spirit, cheerful conversation, tenderness, accompanied with a due allowance for, and disposition to overlook and cover each other's failings, will tend greatly to establish and preserve matrimonial happiness and cordiality. But on the contrary, if a little self-will in one, should be met with anger in the other ; or some trifling misconduct with upbraiding ; or if there should be reproach instead of forbearance, and sullenness and indifference, in the place of good humour and kindness ; or if while the wife is prudent and economical at home, the husband is squandering away time and property in diversions and extravagance abroad ; or if on the other hand, the wife runs into costly finery, and other superfluous expenses which the industrious husband with all his exertions cannot afford to pay, conjugal felicity must be greatly lessened, if not destroyed.

Among other duties, may you not forget the obligations of love and gratitude due to those who gave you birth. To honour our parents is a divine law. To assist them when they need assistance, if in our power, is a debt we owe them. It manifests great want of filial duty, not to provide for those in the infirmities of old age, who so amply provided for us in the helpless state of childhood. Indeed much of the happiness of parents frequently depends on the conduct of their children : it is from them that they expect to derive comfort in the decline of life. How strong are the ties which unite affectionate parents to their children, when they repay their tenderness by kind attention, care and assistance ?

As a family is the common consequence of marriage, and servants or hired people generally make part of the family; permit me to remind you, that servitude being established contrary to the natural rights of man, it ought to be softened as much as possible, and servants made to feel their condition as little as may be. Do not bear hard upon them; it bespeaks littleness of spirit to behave with loftiness to those who are subject to us. Mildness of command begets love in children, and respect in servants; and tends greatly to preserve domestic enjoyment, as well as to enforce obedience. But when commands are arbitrary and imperious, they are destructive to social harmony. Never use illiberal words; these are what a polite and delicate person should always avoid. Have we a right to expect domestics without faults; we who show our own so often? It is our duty to inspect their moral conduct, as well as their labour; and in particulars of which they are ignorant, we should instruct them. And when they find us ready to assist, and advise them, and to promote their welfare, and render them easy in their situation, they will, it is probable, respect and be unwilling to offend us, as well as feel an interest in our concerns. Whatever virtues you wish to find in servants, let them find the same in you. A good example will be the likeliest means of preserving them in a uniform course of regular life. But a bad one, may corrupt the best inclinations.

It is a common saying, that "Despatch is the life of business." And nothing tends more to despatch, than method. Lay down a method for every thing, and stick to it invariably, as far as unexpected incidents may allow. "Do one thing at a time," is an excellent maxim. By strict attention to the object in view, and never putting off till to-morrow, what may done to-day, you will accomplish more, and it will be better done, than by hurry, bustle and agitation. And bear in mind, that whatever is worth doing at all, is worth doing well. It facilitates business much, for people to have the implements for doing it regularly put in their proper places, that when needed, they know where to find them. Some people often spend as much time in looking for their tools, as it takes to do the work they want them for. A proper example of regularity, in the husband, in his department, and of the wife in hers, will soon teach their family. Do every thing in its own time, keep every thing in its own place, and have every thing for its own use, is a salutary rule. The want of attention to this rule, and not methodically arranging business, is frequently to be seen in those persons, who, though they have much to do, get but little done; frequently in a bustle, many things begun, but none finished. The man of order avoids two extremes, the multiplicity of mixed affairs, which often produces hurry and confusion; and the total want of business; and thus steers clear of idleness, that most fruitful source of crimes and evils.

And now in order both to adopt, and reap the advantages of regularity and method, I would encourage early rising. But to do this, it will be necessary to avoid a practice which has become too fashionable; at least in many places; and that is late hours in retiring to rest. The night is properly adapted to sleep; because the darkness with which we are then surrounded, is less favourable to business, and particularly auspicious to rest. When the light of day withdraws, how naturally do the brute creation retire to their repose! This solemn stillness of the night, invites us to do the

like. But too many seem at present to reject the invitation ; and to confound as it were the system of Providence, by the unnatural practice of devoting much of the night both to business and pleasure, and of the day to sleep. Thus, that part of the day spent in sleep, will be to such a perfect blank, and for whom the sun will almost shine in vain. Early rising contributes to health, and invigorates the faculties ; as well as enables to appropriate each part of the day to its respective purposes.

Too few people are good economists of time, though so very precious. The young are apt to think that they have so much time before them, that they may squander it away as they please ; and yet have enough left : like as great estates have frequently seduced to a ruinous profusion. Fatal mistake ! always repented of ; but generally too late. Those half hours, and hours, in the course of the day, which people think too short to deserve their attention ; would at the end of the year, amount to a considerable portion of time ; and might be usefully employed in various ways, particularly by taking up some good book.

The principle of being accountable for time, if once fixed in the mind will lead the conscientious person into an inquiry, whether he spends his time as he ought ; whether some of his recreations or amusements, which, though not condemnable in themselves, do not encroach upon hours which ought to be dedicated to better purposes ; and therefore ought at least to be abridged. He is not contented to spend large portions of time harmlessly, it must be spent profitably also. And it will not even be enough, that his present pursuits be good, if he is convinced they might be still better. Thus he will be making continual progress in turning time to account. And his love of frivolous amusements will decrease, in direct proportion to the increase of his relish for those pleasures which religion enjoins and bestows. And as his views become new, so his dispositions, tastes, and pursuits are new also.

You will doubtless perceive that one object in the preceding remarks, has been, to encourage industry, and a regular and careful attention to business ; in the pursuit of which, and indeed in all your doings, permit me to call your attention to that comprehensive passage of an apostle, " Let your moderation be known unto all men ; the Lord is at hand." As if he had said, look to your ways ; have a care what you do ; for the Lord is near you, he sees you, he marks your steps, and he will judge you accordingly. Let this excellent, this home and close sentence live in your minds, and influence all your actions ; thereby the world will be properly estimated, and no extremes prevail. And frequently to examine, not only your conduct, but your motives ; not merely what you do, but why you do it ; will have a very salutary effect.

Having thus endeavoured to point out some of the duties of social life, and the requisites to qualify you for agreeable companions ; I will now give it as my fixed belief, that with every other accomplishment, without religion, and being governed by its principles, you cannot be happy, even in this life. The happiness of man depends more upon the state of his mind, than upon any other circumstance ; nay more than upon all external things put together. Therefore, unless we possess, what real religion produces, a conscience void of offence, and a well-governed mind, the highest prosperity and worldly enjoyments will not afford substantial happiness. Expectations of bliss which rest on earthly possessions and pleasures, will end in disappointment.



But religion, by teaching a dependence on that supreme Providence which disposes of all human affairs, prepares the mind to meet trials and disappointments; yea and to bear the most severe shocks of adversity with becoming fortitude. Thus a good man, by adopting the Psalmist's maxim, "trust in the Lord, and do good," enjoys more real comfort in the course of a seemingly unprosperous life, than an irreligious man does in the midst of affluence and luxury.

The foundation of pure religion, is the fear and love of God, demonstrated by good works: such as show forth the Lord's praise, not with our lips only, but in our lives. It leads into practical piety; produces rectitude of heart, and subjection of our wills to the divine will; disposes us to do unto all men as we would they should do unto us; breathes gentleness and affability; and teaches to cultivate love and harmony in society; and in short, inspires with love and good-will to the whole human family.

And accordingly the all-wise Creator hath so inseparably connected love to God with love to men; as well as faith with good works, and piety with charity; that it is only when they are united, that they can be acceptable to him.

Languages and customs may greatly differ; but pure devotion of the heart to its Maker, flowing from unadulterated love, is one and the same in all nations.

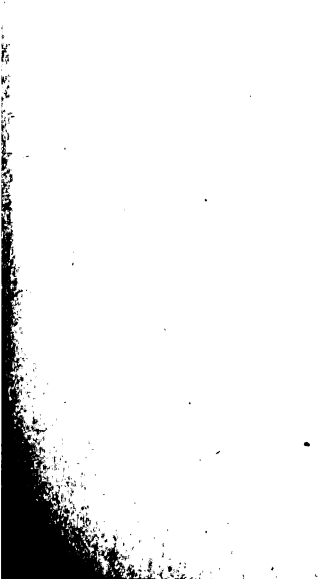
And as religion connects preparation for heaven with an honourable discharge of the duties of active life, it therefore does not require a retreat from the world; but to be useful in it. Yet it so far disengages from the spirit of the world, as to weaken its power of disturbing our tranquillity. But let it not be forgotten, that religion is not stationary: to be valuable it must be progressive; and the purity of a soul increases in proportion as the natural will becomes subjected to the divine will.

This is the religion you must experience in order to attain real happiness: and to arrive at the saving knowledge of it, consult the Scriptures, more than the systems of men. But attend still more to that divine principle in your own hearts, which the apostle to the gentiles terms the grace of God; and which he declares has appeared to all men, teaching to deny ungodliness and the world's lusts, and to live soberly, righteously, and Godly in this present world.

The same apostle asserts, that "What is to be known of God is manifest within. And that the manifestation of the spirit is given to every man to profit withal." It is this grace, manifestation of the spirit, or, as it is also in Scripture called, light, spirit of God, Christ within, &c. that shows mankind right and wrong, checks them in their way to evil; reproves them while in the act of committing it; brings remorse, sadness and distress of mind when committed. And it is by submitting to the teachings of this inward monitor, that mankind both learn and are enabled to fulfil their duty to God and unto one another.

And now, in closing these hints, suffer me to caution you against continuing in a line of conduct that you feel condemned for: for if you do, and stifle the convictions you feel, inward reproofs will probably be less frequent, and in time make little or no impression. Sad situation! may you escape it by a ready submission to manifested duty, even in giving up gratifications, that are as "a right hand, or a right eye," is the sincere wish of one who much desires your present and future happiness.

FINIS.





**DATE DUE**



